/214/

753 had asked for her as his wife, a proposal which had not been
754 accepted; but it must be noted that the Indians attribute every death to sorcery.

765 The loss of this child was greatly mourned by relatives
[764] and others, and her parents, who loved her very much, burned all of the clothes and things that she had, in addition to having buried with her the best and abundant clothing which her father had just brought her from the Argentine Republic. The girl had three donkeys which had been given to her by her father. They sold them in order not to see them any more, in order not to be reminded of their late daughter each moment and immediately weep.

855 I have related this event so that my readers may know
765 that the Chiriguano love their children whether male or female, so that they may see the grief they feel, and so that they may know that in case of hydrophobia the medicine which I administered to the girls Ana and Delina is a good remedy; after the last fever they are now completely well (1).

.114 1. If some new missionary or other readers may not know of it, let them now know that ammonia drunk as drops in water and placed on snake bites and bites of other poisonous animals or insects is very efficacious. In ignorance of having been bitten by a spider, I suffered the consequences for seven months and got well as soon as I applied ammonia to it. For another bite I used ink very efficaciously; it is enough to paint the bitten part with it.

Deformed Children

845 It is not easy to ascertain why the Chiriguano kill their
847 children who are born deformed. Some writers have stated
● 732 that they do it so that all will be valiant warriors, but this reason is not satisfactory because deformed women are not found either, and certainly women are not good for war.

/214 cont./

845 847 732 I judge that they take away the lives of these unfortunates, not to do them harm, but to do a highly philanthropic act for them, since they would have even greater suffering were they to be left blind, crippled, lame, one-handed, mute, and deaf for the rest of their lives (2).

[191] [734]

2. Similar philanthropic acts are still practiced among the Toba and other tribes; so that they will not suffer much and long, they also bury sick persons alive.

732 Today one sees an occasional deformed person, and these isolated cases are either due to parents not brave enough to kill /215/ their children or perhaps they can be attributed to illnesses contracted at an advanced age. As a conclusion to 181 the present chapter, let it be noted that some have written things about which they know nothing, making the Chiriguano out to be ferocious wild animals without compassion, but a particular fact cannot be used to draw general conclusions. True explorers state, as I do, that in general the Chiriguano is humanitarian; he loves his relatives in life and in death, and they are astounded by the conduct of the whites, who upon the death of their relatives slaughter cattle, drink brandy, and play as if it were a fiesta (1).

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1. The conduct of certain civilized persons should not be reproved by the world. Even in the most civilized nations there are benefit dances. They drink, dance, and do other things, while the poor or the sick suffer. The Catholic takes out his money and gives it away in secret, without ever bragging about it; this is the true way to help humanity.

/207 cont./

says it is probably known to all Brazilian tribes. On the other hand, the custom of the couvade seems to be unknown to the Quichua /Quechua/ and Aymara, that is to say, to the mountain culture in Bolivia and Peru. This is one of the many contrasts between the Indians of the mountains and of the virgin forest.

The Gûarayú Indians of northeastern Bolivia told me that if a man goes hunting immediately after his wife's confinement and, for example, shoots a parrot, he might kill his child. That is, during the first days of life the soul of the child follows the father.

Illegitimate children are very rarely born among the Chané and Chiriguano. I believe, perhaps I am mistaken, that the women of these Indians are chaste before they marry. On the Rio Itiyuro, among about 500 Chané, there was only one child born to an unmarried woman. Deformed children are very rarely born. Thus, from what I saw and what Batirayu said, in the entire Parapiti Valley, among 1500-2,000 Chané, there is no one who was born blind, none cross-eyed, no idiot, and only one with deformed extremities, and four deaf mutes. I did not observe any Indians with a serious stutter.

I do not know whether among these Indians, too, deformed children are immediately killed, but this is probably the case. Nor do I know whether abortion occurs. It is certain, however, that these healthy women seldom bear children who are not well formed. Nevertheless, in the Parapiti valley, as was said, there was a boy with deformed extremities. One hip bone was too short and one arm was also crippled. This boy was treated by all with extraordinary kindness, /208/ and loud approval was expressed when I gave him a few small presents.

When the child begins to walk, it is given a name. This is not given by the father or mother, but by its grandparents. Among the Chané on the Rio Parapiti I wrote down a few names. If it is a boy, he is called, for example, yatéurembi (lip of the tick), huásucaca (guanaco), tâtunambi (armadillo ear), yánducúpe (ostrich back), vacainyáca (cow head), aguárachivi (fox urine), derésa paravéte (your poor eyes); if it is a girl, for example, árasaypoti (guava blossom) (1). A great many of the names are

1. Psidium guayava.